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THE

Banner of the Covenant.

MAY, 1852.

Foreign Missions.

THE FIFTEENTH ANNUAL REPORT OF THE SAHARANPUR MISSION STATION.

Sept. 30th, 1851.

Missionaries, Rev. J. R. Campbell, J. Caldwell, John S. Woodside, Catechists, Theodore W. J. Wylie, Samuel B. Wylie, Scripture Reader, John N. McLeod.

Another missionary year having revolved, it becomes our duty to make a statement of what has been done during the year at this place.

It commenced in a period of unexampled sickness and suffering amongst our little circle. It found us prostrated on beds of sickness, scattered from our station, our work interrupted, and a general gloom and sadness thrown over our future prospects. We were, in apostolic language, "troubled on every side, yet not distressed, we were perplexed, but not in despair, . . . cast down, but not destroyed."

As a mission, as families, and as individuals, we suffered severely, yet we have cause for deep gratitude to God for the merciful manner in which we were dealt with. The lives of all the missionaries were spared, though their health was so severely impaired that months elapsed before their complete recovery, and in one case a partial restoration only has as yet been effected. One of our number has been absent from the station on account of ill health, upwards of six months, and the others were more or less incapacitated for duty for shorter periods.

Such being the case, it is hardly to be expected that much progress could be made in our work. Instead of looking for this, we feel rather disposed to pause and ask, under such pressure has nothing been lost? Have we maintained our standing? Has the enemy not gained upon us? Has the wheel of progression not become stationary, or rather turned back? With deep humility, but with heartfelt gratitude, we are able to answer these queries in the negative. Under all disadvantages, and notwithstanding all discouragements, our course has still been forward, our advancement still manifest. Our circumstances are, at the present time, more prosperous than they were a year ago, and our prospects in a corresponding degree brighter.

The mission church has been completed, and has been available for public worship since the month of April. It will be gratifying to all our friends to know that the entire expenses of the building have been paid, through the liberality of the Christian public in India. The building now stands free of all incumbrance.

The chief Zemindar of the village Pahassu, who was mentioned with so much hope in our last report, died shortly after the commencement of the year. We have good reason to hope that he died a believer in Christ. He had removed from his village to the mission compound, for the sake of medical aid. We were thus enabled to be with him, and ascertain his views to the last. We feared that his death would interrupt our intercourse with the villagers, but we are happy to state that this has not been the case. They remain in the same interesting condition as before. The only deaths amongst us during the year were two infants from the mission families.

Farther information will be gathered from the following particulars.

Church Services.—In the church on the mission premises we have held, during most of the year, four services weekly. On the Sabbath forenoon, preaching in Hindustani, and in the afternoon in English. On Tuesday evening a prayer meeting in Hindustani, and one in English on Thursday evening.

The attendance on these occasions has been about the same as reported last year, except that we have had more frequent visits from the villagers of Pahassu, who, as before reported, are favourably disposed to Christianity. Occasionally too the natives of this place drop in, apparently more from curiosity than otherwise. We regret that so few of the city people show a disposition to attend on the mission premises to hear the gospel. Still there is a better state of things in this respect than formerly.

In the city church a stated service is held every Sabbath, which is usually very well attended.

The audience consists chiefly of the heathen and Mahomedans, who passing by are for the time attracted to the spot, but a number of our Christian people being usually present, the exercises partake more of the character of the stated worship in our Christian congregation, than does the preaching kept up at the same place during the week.

It is pleasing to see with what decorum people at such times behave, who are drawn together by curiosity alone, and also to observe how patiently and attentively they listen to what is being said. Sometimes at the end of the service they are questioned as to what they remember, and their answers show that they have not listened in vain. This we believe to be an excellent method of deepening impressions, and confirming the truths they may have learned from the discourse. Two adult members have been added to our church during the year, and four infants have been baptized.

It is matter of much thankfulness that no case of discipline has arisen in the congregation during the year, and all seem to advance gradually in their knowledge of divine things. Two individuals who have sat for years under a gospel ministry unaffected, have lately expressed some concern on the subject of religion, and have desired to be admitted to membership in the church.

It is hoped that ere long they will give such satisfaction to the session as will warrant us in proceeding to their baptism. The whole number of communicants, including the missionaries, is seventeen.

Bazaar Preaching.—Under the above head might be comprehended every effort made to bring home truth to the hearts of sinners, whether in the bustle of a city thoroughfare, the seclusion of a private walk, with a group of gazing villagers under the shade of a wide-spreading tree, or to the noisy inmates of the village school. In all these and many more

ways is the gospel preached year after year at this place, and there are few in the city and its immediate suburbs, who have not thus been informed of the existence of a Saviour, and somewhat of the plan of salvation through faith in his name.

The verandah of our city church and other places in the city, are occupied almost every afternoon by some one engaged in this blessed work, and the adjoining villages are visited as often as practicable.

In our visits to Pahassu we go early in the morning, spend the heat of the day in the village, and return home in the evening.

We are thus enabled to devote several hours to their instruction in Christianity, and during this time we have always a most attentive audience, consisting of the principal men of the village, their children, &c. The result of these labours is a more general acquaintance with the real object of missionaries, and we should hope, also, a better knowledge of the doctrines they teach.

Schools.—The English school has not been as large during the past year as formerly. This was owing to several causes;—the absence of Mr. Woodside, its superintendent, for more than half the year, on account of sickness, the illness of many of the scholars, and the pressure of other duties upon the remaining missionaries, who found it impracticable to devote to the school the time requisite for its proper supervision.

The youth of this place do not evince such a desire for an English education as is witnessed at other places, and this doubtless is one of the principal reasons why our school does not number more.

Of those who do attend, several give us much satisfaction, not only in their studies, but in their general conduct, and particularly in their willingness to attend our Christian worship.

They know well that neither Hindooism nor Mahomedanism presents a true system of salvation, and are not only intellectually convinced of the truth of Christianity, but often manifest an earnestness in their inquiries in regard to it, which shows that it has a place in their thoughts, that our labour has not been lost, and that we should persevere in this most important branch of missionary effort. The same course of studies has been pursued as formerly reported. The senior classes have continued to meet on Sabbath for the study of the Scriptures. They have also read several of the religious books belonging to the school library, and show a good acquaintance with their contents. The average attendance for the year has been *twenty-seven*.

The Vernacular School.—When our last report was written, this was confined to Hindu alone, it having been found impossible to procure a Persian teacher, who would labour in accordance with our views regarding the use of the Scriptures in the schools.

Immediately after our return from the last annual meeting, measures were taken to establish a school for Urdu and Persian. Having found a competent Maulavi who seemed willing to do his best to collect a large number of pupils, to remove prejudices, and gradually to introduce the scriptures and other Christian and scientific books into the classes, he was engaged on a moderate salary, and we are happy to say our success has been far greater than our expectations.

In a short time fifty pupils were in daily attendance, and for several months past, even during the most sickly and oppressive part of the hot season, the average *attendance* has been from seventy to eighty, while the number enrolled has been over ninety. There are two classes who

read the scriptures daily, one in the Old Testament and one in the New, and from all that is read pains are taken to explain Divine truth, and impress it on their minds and hearts. Other classes are engaged in spelling, reading, and studying geography, and history. Once every day the whole school is assembled to receive instruction from a large map of the world and the terrestrial globe, after the manner of infant schools, and it is surprising to see what information they have thus gained in a short time. They are not only acquainted with the locality and boundaries of different countries, but they also have learned much respecting the productions of those countries, and the habits, customs, and religion of their inhabitants.

We are now much encouraged in this department of labour, and hope that much good may result from it.

Orphan Institution.—As was intimated in our last report, the necessity of raising up in this institution native helpers for the missionary work, has induced us to employ the youth under our care in the study of English and the native languages, and for the present at least to give up the manual labour system, except in so far as such exercise may conduce to the promotion of health and habits of industry. The buildings formerly used for the institution having been vacated, the boys were removed to them in January last, and placed under the superintendence of Mr. Campbell. The mornings of each day are spent by the boys in the English school, and during four hours of the afternoon they are engaged in the study of the Urdu and Persian languages. The scriptures and other religious books being chiefly used, their knowledge of Divine truth would compare favourably with the best educated youth of their age in Christian lands. They have now committed to memory with great accuracy, the gospels of Matthew, Mark, and nine chapters of Luke, Brown's Catechism, and the Assembly's Shorter Catechism, all in Hindustani, and on these they are examined every Sabbath evening. Occasionally some seriousness and anxiety on the subject of religion, have been manifested by the elder boys, but as yet none of them have been thought fit for admission to communion in the church. With a single exception, the conduct of all has been very exemplary. The largest boy, who always gave so much uneasiness to his companions and the superintendent, was found guilty of theft in the early part of the year. Although every effort was made to reform him, he remained incorrigible, and left the institution in May last. Since then nothing but harmony and good feeling has prevailed among the nine boys that remain, several of whom promise to become useful in due time. We hope before another year passes to increase the number of pupils, and that it will continue as in times past a great auxiliary to the missionary cause.

Fairs and Itinerations.—The great fair at Hardwar was attended this year by Messrs. Campbell and Caldwell, accompanied by two catechists and a scripture reader.

In consequence of a particular conjunction of the heavenly bodies, according to Hindoo reckoning, there was a large collection of pilgrims a few days previous to the regular fair. Being informed of this beforehand, we made our arrangements accordingly, and proceeding to Hardwar earlier than usual, enjoyed the opportunity of labouring thus afforded, for some time previously to the commencement of the usual Mela.

The latter was unusually small this season, owing, we believe, to the above mentioned fact; still a large quantity of tracts and portions of

Scripture were distributed to good purpose, and throughout the continuance of the fair, our preaching was attended by numbers who manifested much apparent interest in what was said.

The small fair at Saharanpur in September, was attended by Mr. Caldwell and the assistants.

In the months of February and March, Mr. Woodside spent between four and five weeks intinerating. He was accompanied by one of the catechists. His tour was to the south-east of Saharanpur, reaching as far as Meeruth. At all the stopping places he was engaged in preaching as opportunity offered. He also visited and examined all the schools of every kind he could find, always distributing to the teachers and scholars portions of the word of life and other religious books and tracts.

His examination of the schools showed how exceedingly low is the standard of education among the people of this land. Reading, or rather rhyming over useless books, seems to be the chief employment of the boys. In arithmetic the attainments of the teachers usually stop with division. In some rare cases they understand a little of mensuration in their own way. Of geography they are totally ignorant.

In a few schools were found some scattered volumes of the school book society's publications, furnished through the agency employed to carry out the enlightened views of the Lieut. Governor of these provinces in regard to native education.

Until these schools be transformed into real places of scientific education, it is hardly to be expected that the people can be other than they at present are.

It is worthy of remark that in no case was our Christian books refused, either by teachers or scholars, but in most instances more were wanted than it was deemed prudent or practicable to give away.

We have only in conclusion to remark, that while our faith and patience have been severely tried by affliction, in addition to the usual trials of missionary life, we have yet had abundant cause for gratitude and thankfulness for the mercies bestowed, and are strongly encouraged in looking to the future.

“Let us not be weary in well-doing, for in due time we shall reap if we faint not.”

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Saharanpur, December 4th, 1851.

MY DEAR MR. WYLIE,—During the long period of sickness and comparative inaction through which I have passed, and which I would fondly hope is now completed, I have not been so regular in my correspondence with you as I could have wished. I have now got back to my proper element, and in the events of almost every day I could find sufficient substance to fill a sheet. I am not going to inflict upon you such a *diary*, but so long as my health is spared I shall endeavour to let you hear from me monthly.

The present sheet will be devoted to a few thoughts and facts connected with our immediate labours at this place, and which, though to you and others in America they may appear trifling, yet to us, as missionaries, are fraught with the deepest interest.

Missionary labour in Hindostan is in many respects peculiar. It consists in an endless series of patient trials, nice experiments, and sometimes hazardous attempts. The material upon which it operates is various in character, strangely compounded, and its constituent ingredients so blended together

as to present a corporate mass possessing almost every property of matter itself. This comparison must not lead you to suppose that idolatry and the various other social evils connected with it in this country constitute a mighty chaos of inert *materialism*. No indeed. Though there is much in the mechanism of practical idolatry that properly belongs to this head, yet nowhere has the field of metaphysics been more thoroughly explored than in India. This remark applies rather to the amount of effort put forth, than to the character of the conclusions arrived at. In metaphysics as well as in physics the action of equal forces does not invariably produce equal impressions. That the result may be the same, it is necessary that they act in precisely the same manner and under the same circumstances. So, though in India effects are sometimes peculiar, yet I am pretty certain their intensity of effort is unsurpassed. In the track of pure *idealism*, the greatest heads in Germany would find themselves out-distanced by a skilful Indian Pundit. "Thought upon thought" is the essence of Hindoo philosophy, and happily for the missionary cause, the majority of their deductions are so clearly fanciful, that when brought into contact with solid truths and substantiated facts, they vanish as the vapour before the sun.

The missionary work is an undisguised and well recognised enemy of idolatry and all its appendages, whether these be material or ideal. As an enemy it is most implacable. It asks no quarter, and it has resolved to give none. Extermination and substitution are the only terms it knows how to offer. From the nature of the case, it must ever be aggressive, and every step in advance is invariably attended with momentary difficulty. Thus it has ever been found at Saharanpur, and modern experience, instead of weakening, tends strongly to corroborate the position. It is now upwards of two years since we were called to fight a dreadful battle in our English school with the Arch-Demon of the Hindoo system; that power that holds in such complete slavery the swarming millions of India. I mean *Caste*. We then determined, though at a mighty cost, that this hideous monster should never for a moment be recognised by us in any degree whatever. We were victorious, but so great was the shock sustained, that we are only now fully recovered from it. The past month has witnessed a crisis of a similar kind in our Vernacular school, but neither so great in degree, nor so difficult to encounter, which has terminated more favourably, and may be attended with equally important results. You are aware that for many years effort after effort had been made to establish Vernacular schools in connexion with the mission at this place. Every effort, after more or less success, failed, owing to the indomitable aversion of the people, chiefly the Mahomedans, to Christianity. In the latter part of 1850 we decided upon making another attempt under circumstances somewhat favourable.

The man employed to commence the school was a Mahomedan Maulvi. The Maulvi among Mahomedans corresponds, in some degree, to a minister among Christians, though their duties are widely different, and the Mahomedans have *really no ministers or priests*.

He had been for many years one of the most bitter enemies of our Mission. He had used *all* his influence, which was very great, to prevent the children of Mahomedans from attending our schools. Through the influence of a young Mahomedan, in fact the only one of that creed that had continued in the English school, notwithstanding the efforts of the Maulvi to drive him away, he was brought to think somewhat better of us, and we were led to understand that he was anxious to be employed in our service.

Since he entered the service of the mission, he told me of a discussion he had with Mr. Campbell some twelve years ago, and mentioned the texts of scripture quoted by Mr. C. in support of the doctrine disputed. Whether this, with many other opportunities he had of becoming acquainted with our scriptures, had any effect in softening his prejudices, I cannot say, but seeing

him so tractable and anxious for employment, he was engaged, with the full understanding that the Bible and such other Christian and scientific books as we should prescribe, would be used in the school. Such was his influence, that soon a large number of pupils entered, and since that time the school has enjoyed unprecedented prosperity. In the early part of last month we determined to remove the English school from the mission premises to the same building in the city with the Vernacular school. This change was undertaken for several reasons, among which were the accommodation of some small children, who were unable to come so far, and the better superintendence of both with the least sacrifice of missionary time. Our custom has always been, in the English school, to call the roll so soon as the school bell ceases tolling, after which, occasionally, a striking and appropriate portion of scripture is impressed upon the minds of the pupils, by causing them to repeat it aloud, &c., &c. During this time the boys all keep their seats. Then the school is opened with prayer, during which the scholars stand with as much decorum as any Christian assembly would. Up to the junction of the two schools, the Vernacular school had not been opened with prayer, as it was impracticable for one of ourselves to be always present at the commencement of business. Accordingly, we felt not a little anxious to know what would be the result of causing about a hundred Heathen and Mahomedan youth all at once to conform to our practice. We felt anxious most of all in reference to the Mahomedan teacher, for we knew that on him depended our success or our defeat. The morning came, the schools were assembled, the rolls called, and during the time of prayer all the boys of both schools stood up. That day the countenance of the Maulvi assumed a change, we saw there was something brooding in his mind, but paid no attention to it. The next morning came, the numbers of the Vernacular school were less at roll call, and during prayer *not one* of those present stood up. Nothing was said that day. The third day the same as the last. It was now whispered about the school, that if we should insist upon the boys of the Vernacular school standing, the whole school would be broken up. What was to be done? Should we yield and let them triumph, or should we be firm and bear the consequences. The latter alternative was adopted. After school hours, I called the Maulvi and had a long conversation on the subject with him. It was evident he was at the bottom of the opposition, for though he had gone so far with us, he is still a most bigoted Mahomedan. We pointed out the absurdity of showing such disrespect for the ordinance of prayer, and was told that we must have our way in this as in every thing else. He said that it was not he, but the pupils themselves, and their parents, that made opposition, and at last said that he thought there would be no more opposition, if the prayer were offered in Hindustani, not in English. This was just what I wanted. The reason why I had continued to pray in English in the presence of those who did not understand it, was, lest it would excite more opposition by appearing to make the prayer more specially for them. It was my intention at an early period to bring about this very change. I told him that hereafter the morning prayer should be in Hindustani, and that I hoped there should be no more sitting during the time it was being offered. The fourth morning came, the prayer was in Hindustani, and part of the Vernaculars stood up. That day confidence seemed partially restored, still the Maulvi's conscience was hardly satisfied. The next day he was sulky, was altogether out of humour with our innovations, and set himself to thwart and nullify our plans; not only as regards the matter of prayer, but other arrangements in the school. For this conduct I was obliged to reprove him in the presence of all his pupils. This, to a man of his dignity, was insupportable. He wished to be discharged on the spot. This, I as an individual had no authority to do, nor had I any wish, as I knew that by doing so our Vernacular school would be destroyed, and thus our opportunity of usefulness greatly curtailed. I told

him that if he really wished to go, I had no doubt he would get his discharge in a proper manner, but he must get it, not from me, but from the mission of which I was a member. After school hours I again called him to my house and spent about two hours in conference with him, at the end of which he had no more desire to get discharged from the service of the mission.

He returned to his work, and since that day, a more attentive and respectful man could not be wished for. And now day after day the rolls are called and *every boy* in *both* departments stands up during the time of prayer.

The prayer is in Hindustani, so that the smallest child can fully understand it. I am sure you would enter into my feelings on this subject, if you could only be present when nearly one hundred and fifty intelligent young faces stand reverently before God, while prayer is being offered in their own language for their conversion to the knowledge of the truth as it is in Jesus.

Another crisis is thus over, and now I know of nothing that could make our schools more Christian than they are but the regeneration of the pupils. Oh! that the Almighty would touch their hearts. Oh, that the Spirit would descend upon them. Pray for us and them, pray especially for the youth of this land. I think there is hope from the rising generation.

Yours in gospel bonds,

JOHN S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission House, Saharanpur, Jan. 7th, 1852.

MY DEAR BROTHER STUART,—I have been delighted to hear of the large additions being made to the Church in Eleventh street, at your last communion, and that some of them were from the Sabbath-school. How many have been prepared for the Church below, and I trust also for the Church above, in that Sabbath-school! The good done in it will not be fully known in this world. I trust also, much of a missionary spirit has been fostered in it, and that we may yet see this more fully developed. We fear, from some things we have heard, the missionary feeling in our Church is dying out. I mean, a desire to spread the gospel in heathen lands. If this is the case—which I hope it is not—then I tremble for our Church. If she has put her hand to the plough and looks back, she is not fit to perform the Master's work. Nor need she expect the Master's blessing. I believe the possession of the foreign missionary spirit is now to be one of the essential tests of a true Church of Christ. I believe the same in every individual, a test of Christian character. We want much more help in India. The call is loud in several places for more missionaries. If we had another man or two, there is a station here near us "ripe for settlement," as you would say at home. A large school, and considerable funds, would be placed in our hands if we could occupy the place at once. But where is the end of *vacancies* here. Thousands ought to be supplied without delay—and who will say that Christians at home are not able to send the men and the means? I know they are fully able, and this will be seen at the judgment day. What Christian professors have given to hear the Swedish girl sing, would go far to accomplish this object. What they pay for wine and strong drink would more than do it. But the world is blind, and the Church is only half awake from the sleep of ages. I trust we are on the eve of better times. God is evidently opening up the way among the nations of the world, for the progress of light and knowledge. He seems to be throwing open the doors of access to the heathen world, faster than the Church is prepared to follow and enter on the work assigned to her. Ministers have been asking in prayer what they are not ready to receive. They have asked the obstructions in their approach to heathen nations to be removed, and when removed, they are not prepared to go up, and take possession of the land! You will see also from an extract sent last month regarding the progress of the gospel in India, that

the Lord has been giving testimony to the word of his grace, by a degree of success far beyond our expectation. You will see what an extensive work has been commenced, and what bright prospects we have for the future. Surely "in due season we shall reap, if we faint not." Our schools here are very encouraging at the present time. We have about one hundred and fifty in regular attendance, and the scriptures and Christian books, &c., are now fully introduced. We are now able to exert an extensive influence over the minds of the youth of the place. We can always count numbers of these at our places of preaching on the Sabbath and week days. The people altogether are becoming much more respectful and attentive to the gospel when preached. We doubt not, but there is much work for us to do in this city, and that His word is taking hold of some hearts. Still our faith is tried by having to labour without seeing the fruit of our labours. Duty is ours, and we know that He who can deal with the hearts of the people will glorify himself in due time. India is Christ's by covenant, and will be his in actual possession. But the instrument in accomplishing the work will be his Church. "This honour have all the saints." What a pity that so few appreciate their privileges. But I am in no way of writing on this or any other subject to-day, so you must excuse this hasty note. Brother Caldwell has been out itinerating for a month or more. Our hands are very full here with schools, preaching, &c. Our united Christian regards to all friends.

Ever your attached Brother,

J. R. CAMPBELL.

Romanism.

ROMANISM AS IT IS.

(Continued from p. 113.)

Another plea in favour of the Romish Church is, that she retains many truths. The creed which Mr. Newman, Archdeacon Manning, and others have subscribed, contains, we are told, the twelve articles of the Nicene creed. The last twelve are allowed to be unadulterated Romanism. If she had accepted the first twelve only, she would have been a Christian Church. If she had accepted the last twelve, and rejected the others, she might have called herself a Hindoo or Mahometan Church, but she could not have called herself a Church of CHRIST. But because she accepts the first, and then takes the others to neutralize them, she is the "Mystery of iniquity." Take, for instance, her treatment of God's holy word. Many Protestants make great blunders as to the way the Church of Rome treats the Word of God. They say she forbids the use of the Bible altogether, in the vernacular tongue or in any tongue. This would be too strong a statement. If she did so absolutely and palpably, we should have comparatively little trouble with her. She would be plainly an infidel church. The fourth rule of the index prohibits the use of the Bible in the vulgar tongue without a license from the priest or inquisitor. Every Roman Catholic is welcome without a license to have the Scriptures in another language. For instance, the Russian I presume may have a Greek Bible, the German a French Bible, the Italian a Gaelic Bible, without a license. If the Bible is only in a tongue which you don't understand, there is no obstruction to your having it. But when a license is required and granted, for perusal in English, what does it prove? If the Church of Rome has power to license the reading of the Scriptures in our tongue, that involves the prior power to prohibit it. Therefore we refuse to accept her license at all. If she has a right to license us to breathe the air of heaven and to drink from the fountains of the earth, then she may attempt to license us to read God's blessed book. It is your right, your privilege, your glory, to open God's book, and hear your Father speaking to you at

first hand, undisturbed by the interposition of priest, or prelate, or father, or council, or synod; you must tell Augustine, and Duns Scotus, and Pio Nono, your servants, to remain at the bottom of the hill while you ascend to hear your Father speak to you, His child, and you speak to Him; for there is nothing to hinder communion between the sinner and God, and have peace with and instruction from him.

But mark how the Church of Rome hampers the privilege. First, you must not interpret the Scriptures except in the sense of holy mother church, that sense being a thing wholly unattainable. I will give £500, as I have offered to do before, to any priest who will show me the sense in which the Church of Rome has always held and does hold the 8th chapter of the Epistle to the Romans. There is no such sense in existence. It is a mere deception—a promise to the ear which many a poor pervert finds sadly broken to the heart.

Then it is to be interpreted according to the unanimous consent of the Fathers. Fancy a poor Roman Catholic just come to Liverpool, desirous of understanding a passage of his Bible. He wants to know the meaning of the LORD'S Prayer, and hears it is to be interpreted according to the unanimous consent of the Fathers. He is determined to be at the bottom of it, that according to that unanimous consent he may have a clear and yet infallible interpretation. He repairs to the British Museum, not finding an edition here:—"Fetch me the Fathers." The librarian looks at him in unutterable surprise. "Are you aware, sir, what you are asking for?" "Certainly: I want the Fathers." "Oh! very well." And presently in walked twelve porters, each with two hundred weight of books on his back. He proceeds with his search. The first volume he opens is written in a crinkam crankem sort of character that he can make nothing of. It is Greek, and he never learnt Greek. The next is Latin, but he never knew so much of that as enabled him to go intelligently through his prayers. And it is just as well, for if he knew both he would find himself as far from getting the unanimous sense of the fathers as before, because they are not unanimous. Therefore he has got a basket of bread, but there is a padlock upon it, of which the Pope or Cardinal Wiseman keeps the key: he has a fountain of living water, but there is a stone upon it, which it needs the Pope and a general council to roll away, that he may kneel down and drink.

They say to us Protestants you have to go through a perplexing process before you can discover the Bible to be the Word of God. We answer, you have to go through a yet more perplexing process in order to get at the meaning of it: therefore you have infinitely greater difficulty in reaching what is the meaning of that word than we have in order to reach its evidence. Our way of treating it is much more simple. We say the Bible is sometimes very much misunderstood, and therefore we will pray to God to enable us to understand it. The Roman Catholic plan is to add to God's perfect book, that he may understand it. The Protestant plan is to change the reader's imperfect heart, that he may see it, and in it see the light and truth of God. Practically the Bible is taken away from the Roman Catholic, and for it is substituted the teaching of the individual priest.

The Romish idea of the Church of CHRIST is a monstrous pretension. Perhaps I take too low a view. I hold the notion that wherever two or three are met together, there Jesus is in the midst of them. And as to place, the man who does not admire the beautiful cathedral has no taste, but he who cannot see a church outside of it has no Christianity. By all means have the cathedral if you can; but recollect that it is not the cathedral that constitutes a church; it is the church within the cathedral that gives its greatest beauty to the magnificent architecture. If our Queen were to take up her residence in the humblest hut on Dee side, it would instantly become a palace. But the noblest structure the architect could erect would not be a palace unless

the sovereign chose to reside in it. So you may raise the most beautiful edifice the sun ever shone upon, but if the LORD of Glory is not there, it is not a Church of CHRIST. An orator may collect a mob, an architect may raise an edifice, but the LORD of Glory alone can constitute either a Church of the Living God. The Church of Rome is a gigantic ecclesiastical corporation, a powerful priestly organization, assuming the powers and prerogatives of Deity, sitting in the temple of GOD, and showing itself as if it were GOD.

If I take the doctrines of Romanism, I find each a perverted truth. Repentance is turned from its right use into penance. Morality is made most lax, while ceremony is made most stringent; the mortification of the flesh practically substituted for the mortification of the lusts of the flesh, fasting to-day is compensated for by feasting to-morrow; the greatest faster becoming in the rebound the greatest feaster; baptism an exorcism, the eucharist an idol, both turned into a necromancy; and Rome the least like the Church of the LORD JESUS CHRIST of any church on earth.

Let me now tell you what are some of the features of Romanism as it is. First I assert, and beg of Roman Catholics to bear with me in doing so, that it is an idolatrous Church. This is the most awful charge that could be brought against a Church. It ought not to be made lightly. But the proofs are here. Cardinal Wiseman has published a life of Liguori, who was canonized in the year 1839. The Congregation of Sacred Rights examined his writings and pronounced them *nil censura dignum*, i. e. immaculate. The life itself is one of the most grotesque things in the world. It tells us in one place that this devout man so severely disciplined himself that one day the monks had to rush in and snatch the "discipline"—which means a cat-o'-nine tails, out of his hand, lest he should kill himself. Such was his piety that he was in the habit of having his bread baked so hard that it had to be pounded before it could be eaten; and even this miserable food, which he ate kneeling, or stretched upon the ground, was rendered still more nauseous by sprinkling over it some bitter stuff. Dr. Wiseman eloquently presents this as a specimen of "Saintship!" I do not dispute it. But if such are their saints, what a black group their sinners must be!

Liguori has written a book of devotion, which must be so familiar to Romanists that I need not read it. It is entitled "The Worship of Mary," and it consists of the most idolatrous and blasphemous worship of Mary. For instance,—“O purest of Virgins! I venerate your most holy heart, which is the delight of the LORD, the sanctuary of all purity and humility, the abode of divine love. My heart, which I present to you, is of clay: sin has therein made most dreadful wounds. Mother of mercy, cure it; sanctify it; refuse not your pity to him for whom JESUS has not refused his blood.”

It is full of such frightful idolatry, all approved by Cardinal Wiseman.

Then there is the Psalter of St. Bonaventure, a writer also praised by Dr. Wiseman, and canonized. The priests of Birmingham and Hereford denied the genuineness of this work. I found the Psalter in the Vatican edition of Bonaventure's works, and I found it word for word the same. Dr. Wiseman says that Bonaventure was one of the saints and luminaries of the Roman Catholic Church, and every Roman Catholic prays that he may be enlightened by the teaching, and benefited by the prayers of St. Bonaventure. This is his version of the 51st Psalm:—"Have pity upon me, O great Queen, who art called the Mother of Mercy; and according to the tenderness of that mercy, purify me from my iniquities."

And so it runs throughout. The 149th Psalm is—"Sing a new song in honour of our Queen. Let the just publish her praises in their assemblies. Let the heavens rejoice in her glory, let the isles of the sea and all the earth rejoice therein. Let water and fire, cold and heat, brightness and light, praise her. Let the mouth of the just glorify her: let her praises resound in the

triumphant company of the saints. City of God, place thy joy in blessing her, and let songs of praise continually be sung to her by thy illustrious and glorious inhabitants."

Then there is that most magnificent hymn in any language—one which I have had the good sense to introduce occasionally into the Scotch Church and to sing; it ought to roll through every cathedral in Christendom. But in this horrible parody it is—

"We praise thee, O Mary, as the Mother of God; we acknowledge thee to be a Virgin.

"All the earth doth worship thee, the spouse of the FATHER everlasting.

"Thee angels and archangels, thrones and principalities, faithfully do serve."

* * * * *

"The glorious company of Apostles praise thee, as the Mother of the CREATOR.

"The brilliant troop of martyrs glorify thee, as the mother of JESUS CHRIST.

"The triumphant army of the confessors call thee the august temple of the Trinity.

"The sweet company of virgins sing that thou art the model of virginity and humility."

&c.

&c.

&c.

&c.

The last time I went to the continent it was partly to rest myself after my ministerial and other toils, but also with an anxious desire to search out and obtain, if possible, a recent copy of this Psalter of St. Bonaventure. I went into every back and by street and shop of every back and by town in France and Belgium; and after almost despairing of success, I arrived at Lisle on my way to Calais, and in the leading shop there I found one dated 1849, which is in use at this day; and here are the passages just as I have read them.—The creed of St. Athanasius is parodied in the same manner; "Whosoever will be saved, it is above all things necessary that he hold the right faith concerning the Virgin Mary." And that truly beautiful and ancient hymn is parodied and perverted into the horrible idolatry I have read. I found another edition of the work at Lyons, dated 1850; another at Rouen, dated 1835; and an Italian edition of 1844. So that no Roman Catholic can say it is a forgery. It is in use in every diocese of France and Belgium; and the booksellers told me that it was one of the most popular books of devotion they had upon their counters. The Church of Rome is a church deeply stained with idolatry; and when you charge her with it, tell her that one of her own saints, whose Psalter is authorized for use among her people, warrants you in doing so.

Next I assert she is an intolerant and persecuting church. This is a very severe charge also. Mr. Newman says that Protestants have persecuted.—What is the right reply to this? I admit that John Knox did say that idolaters should be put to death. Calvin did acquiesce, to say the least, in the burning of Servetus. Cranmer did approve, if not more, of the burning of two anabaptists. Protestants have persecuted; and my amazement is, that having been drilled in the principles of Romanism, out of which they came, they got rid of their persecuting passions and tastes there instilled so soon and so thoroughly. God made use of them, not because of their passions, but in spite of them. They were good and holy men. We regret that our fathers ever persecuted. We have renounced the principles of persecution—none survive in our church—but Romanism retains them as a church—practises them as a church—waits for the power, as she has all the passion, to do as she has done in times past—to light up other Smithfields and originate another St. Bartholomew. Speaking of this, I may mention that a friend of mine purchased at the mint of the Vatican one of the medals struck by the Pope in commemoration of that horrible massacre. On one side is inscribed "*Gregorius XIII. Pontifex Maximus,*" on the other is the figure of an angel with a drawn sword, and the words "*Hugonotorum Strages*"—the slaughter of the Huguenots, or Protestants. For this small piece of copper, struck from the Pope's own die, I paid one guinea.

Miscellaneous.

A PURITAN PREACHER.

Rev. Chandler Robbins, a Unitarian minister of Boston, in a history of the church of which he is the pastor, gives the following notice of Increase Mather, one of its earliest ministers, and one of the first emigrants to New England. It is a tribute worth reading, from a modern liberal to one of the old orthodox Puritans.—[*Pr. Ad.*]

His appearance in the pulpit is described as having been peculiarly apostolical. His voice was strong and commanding, and he sometimes used it with great effect, delivering sentences, which he wished to make peculiarly impressive, “with such a *tonitruous* cogency,” says his son, “that the hearers were struck with awe, like that produced by the fall of thunderbolts.” He was universally regarded as one of the leading preachers of his day, and by many as at the head of his profession. He spoke generally with grave and wise deliberation. It was his endeavour to be always understood; and though he made pulpit oratory a study, he yet sought to conceal every other rhetorical art, that he might practise that one—of being intelligible. With Luther, he counted him the best preacher, “who taught with the highest simplicity.” And he often used the saying that “a simple diet is the most wholesome diet.” It was his custom to back every thing he said with strong and agreeable [appropriate] sentences from the Scripture, judging that as the word of God is the food of souls, the more of it that is produced, the better fed is the flock; and moreover, that there is in the word of God that voice of the Lord that is powerful and full of majesty, and that the language of the sacred Scriptures is of unequalled beauty.”

Though every sermon was written with great care, as if it were to be printed, it was his invariable custom to preach without reference to his notes, in order that his manner might be more free and earnest. In committing his sermons to memory, however, he would write off on a detached sheet the texts he wished to quote, and place it in the beginning of his Bible, to be referred to in case he should be at a loss. He never had occasion, however, to refer to this paper save once, in his old age; and then he was so impressed by the strange circumstance, that he immediately wrote a remark concerning it, as a symptom of decay, which told him that his departure was at hand.

His discourses were eminently practical and direct, abounding in historical illustrations, sometimes quaint, and sometimes highly eloquent.—They show much learning and thought; but more than all, a sincere and ardent piety. One might be tempted occasionally to smile at marks of credulity and instances of what, to our modern taste, seems grotesque in a sermon. But a feeling deeper than that smile expresses would be the total effect of a careful and candid perusal of any of his discourses—a feeling of respect for the profound sincerity which pervades it, and the godly fear under which it was evidently written. A recent perusal of several of his sermons, together with those of other eminent men of his era, has deeply impressed me with respect for the learning and intellectual ability, as well as the piety, of the early preachers of New England. I am persuaded that, in these respects, justice is not done to them in our day. We are apt to suppose that modern preaching has greatly improved, especially so far as it regards talent, thought, and learning. But it is not so. There is more refinement, perhaps, but not more originality. There is more polish, but not more power of thought. There is a better display of materials, but not so much solid stuff. The periods may be better rounded, but they are not full. There is a vast deal of work in the best of these old sermons. The thoughts in them have long roots, and the pictures have a deep historical background. The ornaments are often the richest antiques. The best lore of ages has been made tributary to their pithy sentences. We have few divines, even in this age of intelligence, who study and labour their sermons as they did, or who have such a serious idea of the duty of their preparation.

MUNIFICENT DONATION.—The Rev. Dr. Warneford, who has repeatedly given large sums of money towards the erection of churches and schools in the diocese of Gloucester and Bristol, has sent a check for the amount of £30,000, to the Lord Bishop of the diocese, to be applied to certain charitable purposes, in proportions mentioned in his letter.

OREGON MISSION.—The Pittsburgh Preacher announces that Rev. J. M. Dick, Associate Reformed minister, is on his way to Oregon, and states also that large reinforcements to that mission are expected to go out from the States in the ensuing spring.

ADVICE TO THOSE WHO WRITE FOR THE PRESS.

Although considerable has been said in the way of "Hints to correspondents," &c., through your paper as well as other mediums, permit a "typo" to state a few facts concerning the duties of all who write for the Press, be it a small advertisement, a letter of correspondence, an editorial, or a book.

In the first place, all names—of county, town, place, or thing, and especially of individuals—should be written distinctly, with dots over the i's, crosses only across the t's, and a plain distinction between the u's and n's, as a compositor has no connecting sense of grammar to guide him in deciphering a name when it is obscurely written.

Secondly—when the capital letter I or J occurs in a name, (as Henry I. Jones,) make it with the pen to represent it in print, and then no mistake can occur; and where a list of names or more than one is written, a comma should be made after each—as Thomas Smith Walker Johnston might be made to signify one, two, or four names. Any one who writes names may easily know how to punctuate them; and if he does not understand the punctuation of any other part of his manuscript, he need not fear that the printer will neglect it.

Writers for the Press should understand that compositors, as a general thing, are paid by the piece for their work, and that, if their manuscript is badly written, it is downright robbery of their labour, as they are compelled to waste hour upon hour to put in an intelligible shape what the author has hurriedly or carelessly neglected to do. Bad grammar is little or no bother to a compositor, if the manuscript is plain; but bad grammar and bad writing combined are intolerable.

Writers who have any regard for that class of men who toil at all hours of the night to accommodate the public, and earn a meagre competence, should remember the above facts, and by following the instructions given, lessen the draught of bitterness consequent upon the life of a Typo.

N. Y. Tribune.

PUT AWAY THAT NOVEL.—Dr. Goldsmith, who had himself written a novel, in writing to his brother respecting the education of his son, uses this strong language:—"Above all things, never let your son touch a novel or romance. How delusive, how destructive are those features of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has *mixed* in our cup, by expecting more than she ever gave; and in general—take the word of a man who has seen the world, and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world."

What unfits the mind for the realities of life also unfits it for religion; for it is a practical matter of fact subject. The injurious effect of novel-reading is never fully known. It hinders doing and getting good; and it also trains up and grows an amount of evil products which eternity alone can exhibit. It hinders the mind from receiving good instruction which might be blessed. It quenches the influence which truth, accompanied by the Spirit of God, was likely to produce in blessed results. "It is only a novel, and only for pastime:" so says the frequenter of the theatre or the bar-room. It is pastime. But, alas! does a culprit, who is under sentence of death, and only waiting for the day of execution, want something to amuse him, to pass his time? Does a sinner who is already condemned, and who knows not but this very night the order will come for his immediate summons to the judgment bar of his offended God, and there hear the sentence of "depart;" or, "cast ye the unprofitable servant into outer darkness," can such a soul need any thing to pass his time? Throw away that novel; give your thoughts to the realities of your life, and the solemnities of your death. You have no time to spare—use it—use it well, and use it at once. If you would save your soul, have nothing to do with a novel.—W. D. S. (Presb.)

LIVING AT PEACE.—The true secret of living at peace with all the world is to have an humble opinion of ourselves. True goodness is invariably accompanied by gentleness and humble mindedness. Humility is the first lesson which our Divine Legislator has given to man; it is with that he opens the code of salvation—"Blessed are the poor in spirit." Such is the base proposed by Jesus Christ for the palace of the sublime philosophy he was about to introduce upon earth; he gives humility for its foundation, well knowing that when once that virtue is thoroughly seated in the heart, all the others will come and range themselves around her.—*Ex. Paper.*

AN EVANGELIZING TROUBADOUR IN SWEDEN.—We learn from *Evangelical Christendom* that there are signs of new life in Sweden. Efforts have been made unsuccessfully to organize an "Inner Mission;" but many are going to and fro, and the knowledge and love of the truth as it is in Jesus have been already increased to an extent previously unknown in the history of the country. The following singular story of an Evangelistic Troubadour cannot fail to interest our readers:—"He is a young man who has received a liberal education, has naturally a superior talent for music, and with a magnificent voice, extensive knowledge of the science, and great proficiency in guitar accompaniment, he sallies forth with his instrument, soon gathers around him a crowd of the music-loving Swedes, and after singing a few spiritual songs, in a manner which subdues and melts his audience, he lays aside his guitar, takes out his Bible, and proclaims salvation through faith in the Crucified. Great numbers have been awakened to concern for their eternal interests by his means; and though many adversaries have arisen, and numerous official complaints have been made to the authorities of the disturbance occasioned by this Evangelizing Troubadour, he is as yet in freedom; and had he sufficient means to enable him to devote his whole time to this work, great and good results would follow, all over the country.—*Ep. Rec.*

YOUTHFUL ASSOCIATIONS AND PLANS.—Associations are formed in youth, and plans adopted, as at no after period of life.

We shall be richly repaid for stopping to mark the time at which many of the men, distinguished in their generation, began their allotted work. The names of Joseph, and David, and Daniel, and Nehemiah, will at once recur to us as examples in sacred story of providential shapings and indications, with a view to the lofty eminence which they eventually reached. Luther was only twenty-nine when he struck his first heavy blow at the Papal hierarchy; Calvin but twenty-five, when he wrote the immortal Institutes. Bonaparte had but just arrived at a quarter of a century, when he accomplished his glorious campaign in Italy; and the dew of youth was still on the brow of the beloved Washington, when he acted so nobly on the sad day of Braddock's defeat. These men had a high career, and the plan of it, and the preparation for it, were made, with more or less distinctness, in early life.—*Mother's Magazine.*

SIAM.—The king has allowed not only full toleration to all religions, but has permitted free access by the missionary to every part of the empire, whose labours are unrestricted. On this subject the official proclamation says:—"The English and Americans who reside in the kingdom of Siam are allowed to enjoy greater privileges than formerly. They are allowed to travel to and fro in the kingdom, wherever they please. They are permitted to follow the dictates of their own consciences in religious observances; to erect chapels and cemeteries, according to their wishes; and in all respects they are allowed unreserved freedom, so long as they do not infringe upon the customs and laws of the country."

A WILLING GIVER.—At a collection made at a church in Dundee, which amounted to £300, the following lines were written on the back of a bank note:

What! called again to give still more,
Although I gave so much before!
This surely must oppression be,
To give so much continually.

Nay—doth not God in mercy give
Each gift and blessing that I have?
He lent me this, and I shall then
Most freely give it back again.

SECESSIONS FROM THE CHURCH OF ROME.—It is reported that Lord Beaumont and his sister, the Hon. Miss Stapleton, have at length seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession has been for some time deemed probable. Lady Beaumont is, as she always has been, a member of the church of England. Her Ladyship is daughter to Lord Kilmaine. The Hon. Mr. Stapleton, brother to the noble, seceded from the church of Rome about fifteen months since.—*Bell's Messenger.*

The Maine Liquor Law, which was defeated in the House in Rhode Island has since passed the Senate, with an amendment, submitting the question to the ballot-box.

A BLOW AT CASTE.—From Madras comes a fact worthy of notice. The native students of the Madras University, emulating, though unconsciously, certain folk on the western continent, rebelled against the admission of a few scholars belonging to the down-trodden Pariah (coloured) caste. These proscribed ones were received at the express desire of the government.

"They were candidates for reception into the subordinate ranks of the medical service, but not being sufficiently acquainted with English to profit by the lectures of the professors of the medical school, were ordered to undergo a preparatory training at the university. Their reception roused all the bigotry and intolerance of the orthodox Hindus, who remonstrated and threatened on the danger of pollution from the presence of the unfortunate Pariahs; but in vain. A few withdrew; others, by their refractory behaviour, brought upon themselves expulsion; but the firmness with which all their demands for the exclusion of the unoffending outcasts were resisted, finally won the victory. And thus has another, and by no means the weakest, of the absurd prejudices which half compose the Hindu character, received its death wound. The Brahmin, to whom the very sight of the Pariah was profanation, now receives instruction with the object of his former disgust, hatred and tyranny, on the same bench even in that institution where the feelings and opinions of the Hindus are treated with the greatest tenderness. Only they who know what the virulent bigotry of the caste feeling really is, can properly estimate the value of the victory that has been won. A Bombay journal remarks, 'At one period of our rule, an innovation so daring as this would have excited a universal commotion throughout the land. And even now it is regarded with peculiar dissatisfaction and distrust by the particular caste to whom we refer. But they may say with old Eli's daughter-in-law, 'Ichabod.' Their glory has departed; and the base and obscene degradation to which these no less base and no less obscene worshippers of idols would fain condemn their fellows, the Pariahs, to continue to suffer, as they have suffered for centuries, is in a fair way of being swept away from the face of the earth, and the equality of man asserted in the case of the Pariahs.'" *Penna. Freeman.*

FEMALE PHYSICIANS.

We have received an appeal issued by an association newly formed in Philadelphia, for the purpose of promoting the education of females for the practice of medicine among their own sex. The Society has a two-fold object—one the general education of females for the above purpose, and the other for the education of female missionaries, of the various denominations, who are sending forth labourers to the heathen. It is thought that females can alone gain access to sick and suffering females of heathen lands, and that medical skill will be, as it has been in the case of the other sex, the best kind of an introduction for religious labours among them. The Society has received the suffrages—although it has been but recently formed—of several distinguished clergymen in Philadelphia—Rev. Dr. Malcom, Dr. Durbin, Bishop Potter, Rev. Mr. Wadsworth, Dr. Brainerd, Dr. Howe, Dr. Coleman, and others, who speak with approbation of the movement—some of them expressing a strong hope that sooner or later a large class of medical practice may be intrusted to the hands of the sex. We have no doubt of the utility and even desirableness of qualifying some of the female missionaries that may be sent to foreign fields for the medical treatment of their own sex. The moral influence which is secured by this kind of knowledge has been proved to be immense; and there is no reason why it cannot be gained by females over their sex, as it has been by Dr. Parker and others over the males. The education of females for the general practice of medicine is a broader question, on which there will probably be a greater diversity of views. It is a subject involving so many considerations of morality and public good, that we may be inclined to recur to it another time for a candid statement of what seems to us to be desirable.

[*N. Y. Evangelist.*

A GOOD EXAMPLE.—The Prince President of France recently invited Lord Cowley, the new English Ambassador at Paris, to dine with him on the Sabbath. For Louis Napoleon, and for the French nation, this was perfectly in keeping. But Lord Cowley did not forget his allegiance to the Lord of the Sabbath. He promptly declined the proffered honour, on the ground that he did not attend public dinners on the first day of the week. The case is the more marked from the fact, that this dinner was intended to be a first and formal reception of the representative of England. The President subsequently changed the day.

[For the Banner of the Covenant.]

A MISAPPREHENSION AND MISSTATEMENT CORRECTED.

It is now a long time since my name appeared in the Banner of the Covenant, as the author of any communication. In this, perhaps, I have omitted my duty. Be this, however, as it may, I should not even at the present time ask to be heard in its pages on account of any thing merely affecting myself. It appears to me, however, to be different, when the action of the Scottish Synod in relation to me, is misapprehended and misrepresented. And I therefore take up my pen for the purpose of applying the corrective to these, in order that the welfare of the Reformed Presbyterian Church, on both hemispheres, may be the better promoted, at the present day, and that a piece of history, of some interest, all things considered, may go down undamaged for the benefit of future ages.

And here I may say, that it gives pleasure to myself and many other friends of the General Synod, and of the whole Reformed Presbyterian Church, that you published the act, unanimously passed by the Synod of our mother church, "the Scots worthies" of the present day, whereby I was invited to a seat among the members of that venerable body, during my late visit to Europe. Why should not every member of the General Synod rejoice in that, who can remember the events of the last twenty years, notwithstanding some modern misunderstandings and difficulties, which, after all, are, and ought to be considered, of comparatively trivial importance? It was right to make the publication; and it would have been wise to have let it speak for itself, if nothing approbatory could be said, at least "without note or comment."

But the piece in the April number, headed "The Scottish Synod, and Rev. W. Wilson," has given much pain, because it is thought calculated to do much injury. And what is the private letter of any man, against that act—an act which passed unanimously? My certificate was called for, and read in open court as it had been before in London, previously to my being invited to assist in the dispensation of the Lord's Supper, when a goodly number of our Scottish brethren were present. I dealt with them in the simplicity of truth and of Christ. They knew all the circumstances, and they honoured me and Presbyterianism without my efforts.

Why, too, lay any stress upon the little word *among*, as if that really qualified, or abated from the strength of the resolution? Those who have their English Bibles, concordances, and dictionaries, know that that is *the* word which is perhaps least of all adapted to set aside this gloss.

And who, pray, is this correspondent? Surely he has fallen into a very serious mistake; and I am at a loss to see how he could possibly do it; for, from the nature of the meeting, which was to consider "the Signs of the Times," there were hardly any members absent, although there might be some who came in after the resolution of invitation was adopted; and the Rev. John Graham, the clerk of Synod, who made the motion to invite me, urged, among other reasons for its adoption, the facts, that I had assisted them at the sacrament, in London, the preceding August—a blessed occasion, and never to be forgotten—and that I had occupied his pulpit in Ayr the whole of the preceding Sabbath. That was the only Sabbath I had the pleasure of ever being in Scotland. I am now writing for the Synod's magazine, the Scottish Presbyterian, in compliance with a request, a Sermon preached on that occasion. "He did not preach in Scotland!" Why, it would have taken me a long time, indeed, to have complied with the many kind requests of brethren to visit their places, and to occupy their pulpits. I did hope to be able to do it before recrossing the ocean, but I was obliged, by a previous engagement, to take the railroad cars for London, the day after the adjournment of Synod, from whence I went to the Continent; and, much to my regret, it was not afterwards in my power to return to North Britain. But,

even if it were true that I had not preached in Scotland, does not the act of Synod say more than the preaching in all their pulpits would, in favour of my recognition? Does not my assisting at the London sacrament, of which there can be no doubt, as there is a very interesting editorial in the Scottish Presbyterian, and which can be produced, giving an account of this, in which my name is mentioned, do the same? Most unquestionably.

The Rev. Dr. Bates seconded the motion. One minister thought that it would be better to invite none from either of the divisions of the Reformed Presbyterian Church in the United States of America, to a seat among them in their Synod, considering the position she occupied in regard to them both, but simply, for the present, invite them to their pulpits, and extend to them such hospitalities as might be in their power when on a visit to Scotland. To this several brethren made happy replies. Another gentleman, a ruling elder from Edinburgh, had some scruples, he said, about inviting me to a seat among them, because of some things he had been reading in the minutes of the last two Synods. My certificate was then called for and read. When it was read, he just inquired, "And what is the matter then with them?" The question was then put, and there was not a single no.

But "he did not address the Synod." This is true. I had the right, however, to do it; but my discretion dictated that it was best not to use it. I had two reasons for this:—1. The Synod, from the peculiar nature of the meeting, had more business of its own prepared beforehand than it could well get through with; and I hold it to be a great abuse of courtesy to interfere in the domestic concerns of those who extend it, or to tax their time by narratives of those which are, more properly, our own. And—2. I could not, and would not, give an account of Prorenataism, and some other modern matters among ourselves, before any strange audience. I was frequently at the point of doing it, but always recoiled from it. I would not take such an advantage of my absent brethren as to do it. Neither did the reverend Synod need it. They are reading, observing, cautious, reflecting, conservative, and orderly men. They have been like Argus with his hundred eyes, in their vigilant observations of our ecclesiastical affairs, for the last twenty years; and they were, when I appeared among them, like Briareus with his hundred hands, in doing the thing that was right, as sound Presbyterians, without complaint, or solicitation, or effort, on my part, or wish to interfere unduly in ours, on their own. By the course they pursued, they have crowned themselves with immortal honour, by honouring the great principles which it involved, and have conferred a priceless benefit upon the Reformed Presbyterian Church, wheresoever she has an existence. Their reward is with God; and as to men, they are just such as can say with President Jackson, "I TAKE THE RESPONSIBILITY." I hope the General Synod will not spoil the good thing, for any reason, and that it may inure greatly to the prosperity of the whole Reformed Presbyterian interest. The Editor of the *Covenanter* understands how deep it draws. Both in London and Glasgow, at the sacrament and in the Synod, our transatlantic brethren acted upon the following certificate; which will secure them ample justification, at least in the eyes of all sound and consistent Presbyterians:

"These certify, that Rev. William Wilson has been, and now is, a member of the Pittsburgh Presbytery in connexion with the General Synod of the Reformed Presbyterian Church of North America; and that since his connexion with the Presbytery his life and conversation have been becoming the Gospel; and as a minister of the Gospel of Christ, his standing is excellent for orthodoxy and abilities; and that he is entitled to admission in any Presbytery of the household of Christ.

JOHN DOUGLAS,

Moderator, Ref. Presb., Pittsburgh.

DAVID HERRON, Clerk.

"April 3, 1851. Done at Pittsburgh, in open Presbytery."

The following extract from a letter recently received from the Clerk of Synod, and Editor of its Magazine, will set this matter right; and the whole letter, were it proper, might be published with advantage:

“Ayr, Feb. 4, 1852.

“I trust that by this time you have safely arrived in ‘the Queen of the West,’ and have found your friends well, and your flock in comfort and peace. I deeply regretted that you did not, when in our Synod, favour us with an address in reference to the state of matters beyond the Atlantic. I found, from conversation afterwards with some of my brethren, that they sympathized in my feelings,” &c. &c.

A request had been made for a copy of the sermon which I preached on the afternoon of the Sabbath preceding the Synod, for publication in the Scottish Presbyterian, but I had given no answer to it before leaving Scotland. In relation to this, however, I wrote brother Graham, the Editor, from on board the Niagara, while sailing down the Mersey, with the intention of sending it by the pilot to Liverpool; but he left the ship sooner than was expected, on account of the dense fog, and thus I could not mail it until we arrived at Halifax, as follows:

“I shall take the earliest opportunity of writing out, and transmitting to you for publication in ‘the Scottish Presbyterian,’ the Discourse on the Sanctuary, which I preached in your pulpit, in accordance with the request of yourself and Mr. Reid,”—a licentiate of the church,—“but rather in deference to your judgments than my own.”

With regard to this Mr. Graham says, in the letter from which I have already quoted, as follows:

“I feel much obliged by your kind offer to transcribe your excellent sermon on ‘the Sanctuary,’ preached here, and shall be glad to receive it. May I be permitted, however, to suggest, that it would perhaps be more suitable for publication in our Magazine, if it appeared in the form of an Essay or two, rather than in that of a Sermon? There is a strong prejudice in this country against the publication of sermons in a periodical; and they are not, therefore, appreciated according to their merits. I should like very much if you could send me occasionally interesting intelligence. Impressions of your tour in Europe would be very acceptable.” *

WILLIAM WILSON.

Cincinnati, April 16, 1852.

ENGLISH RECOLLECTIONS.

BEMERTON, THE RESIDENCE OF HERBERT, AND OLNEY, THE RESIDENCE OF COWPER AND JOHN NEWTON.—If places associated with the great names of secular history have attracted thousands from every land and been described in voluminous works, a few words may not be deemed amiss when employed in the description of places and scenes consecrated by the recollection of the great names in church history. Interesting as these latter are to a large class of travellers, it is surprising how entirely they are ignored in the guide books, so that little, if any notice is taken in them of any of the places I shall speak of in the next two numbers. In the present it is my design to speak briefly of Bemerton, associated with the sacred poet and “Country Parson,” George Herbert, and of Olney, the Parish of John Newton, and residence of William Cowper. A noble trio of Christian poets! Surely the latter, at any rate, should call forth some of the enthusiasm so freely expended at the grave of Burns; an enthusiasm which can

* If the foregoing communication be published in the Banner before the approaching meetings of the General Synod, which is, in all sincerity, intended as a peace-offering, I shall rejoice and hope for her and for the whole Reformed Presbyterian Church in our land; but if it be not, as “an ambassador of peace,” my soul shall weep in secret places for her.

W. W.

never be dissociated from sorrow for many lines *unhappily* immortal. Yet the guide-books are utterly silent as to either Bemerton or Olney, except that the latter is mentioned as a market-town, the residence of Cowper.

Instead of driving straight through by the North-western railway, from London to Liverpool on his way home, I would advise the traveller to strike off at Bletchly, by a lateral railway to its terminus at Bedford, and taking a fly, drive over (21 miles) by the way of Turvey and Olney to the Wolverton station on the former railway, where he can take the train for Liverpool. By doing so, he will lose hardly a day, and can explore places associated with four remarkable men of God, three of the Episcopal church, and one of whom that church can never speak without a blush. From Bedford, he can visit Elstow, the birth place of Bunyan, and in the town the site of his Chapel and Prison, at Turvey, he can visit the beautiful Ivy-covered Church and the Parsonage, where Leigh Richmond finished his earthly ministry; and at Olney he can, besides an excursion to Weston, the occasional residence of Cowper, find plenty of associations in the town connected with the poet and with his friend, John Newton.

Olney is indeed a most interesting place. It has nothing rural, no green front-gardens, no masses of verdure, but consists almost wholly of one long street, entirely English in appearance, presenting, as you approach from the East, a row of humble cottages, gradually improving and at last opening into a sort of *place*, where it really ends, though the two streets which thence diverge have a few houses on them. From house to house there is no green, nor break, but even the side-walk is composed of the small pebbles which form the middle path. In the centre of the *place* or square is a solitary tree, and just in front of it Cowper's house, a large red edifice.—Beyond, the tall spire of Olney church, 185 feet, a most beautiful object lifts itself above the venerable old church, a land-mark for miles, and before it with a pretty little garden full of shrubbery, is the old Parsonage of Newton. Just by it we saw some lace-workers, sitting in their cottage doors, alluded to in one of Cowper's happiest passages; one of them told me she got but 10*d.* a-yard, each yard requiring about 20 hours of work, 1*d.* or two cents an hour. The son of Dr. L., the rector of the parish, politely opened the church for us, and showed us the old Rectory and garden, and by the kindness and the warm English hospitality of a retired tradesman, named Morris, who occupies one-half of the garden, once belonging to Cowper's house, we were made at home with the localities connected with the two friends. The Parsonage and Cowper's house on the square being on opposite sides of the same block, the gardens were separated only by an orchard, for the right of way across which Cowper paid a guinea a year, and the door of communication opened by the poet in order to enjoy unrestrained intercourse with his friend is still seen. In the property of Mr. Morris is the summer house, very small and dilapidated, though carefully preserved, in which Cowper wrote almost the whole of "The Task." There is little now of interest in the poet's house, which is occupied by a milliner, but the parsonage, having been held sacred, is still interesting. Lady Austen's drawing-room and bed-room, and the room where "John Gilpin" was written, were shown to us, and the attic, or garret, with inclining ceiling and with a window opening on the one side towards the church, and on the other over the garden towards Cowper's house, which Newton chose for his study. His book-cases used to fill the angles formed by the roof: and over the fire-place is yet preserved a panel, erected by Newton, on which in large gilt letters on a background is this characteristic inscription:—

"Since thou wast precious in my sight, thou hast been honourable.—Isaiah xliii. 4th. But thou shalt remember that thou wast a bondman in the land of Egypt and the Lord thy God redeemed thee. Deut. xv. 15th."

How often has this humble chamber responded with the voice of prayer and praise from the two friends! How often have the garden-walks, now uncared for, and the decaying orchard, witnessed their earnest conversations about those heavenly regions where now they doubtless see "face to face" and "know even as also they are known!"—*Ep. Rec.*

"Of 101 students recently collected together in one of the largest theological seminaries, 71 had both parents pious; 23 had one parent pious; and 7 had neither parent pious,—showing that God had taken 94 persons from the fire-sides of piety and prayer, and only 7 from the world, to be devoted to his service. What an encouragement for faithful training and prayer at home!"

[From the Episcopal Recorder.]

HISTORY OF PROTESTANT DEACONESSSES.

Efforts are now making in different parts of Europe to enlarge the sphere of beneficent activity for women. In Prussia, Switzerland and Paris, Institutions have been founded on the principle of reviving, with some modifications, the office of Deaconess, as that office existed in the primitive church. Having recently received from a friend a series of reports of the *Institutions des Deaconesses des Eglises Evangeliques de France*, I beg leave to send a few extracts, which may interest the members of our church, and which will serve to acquaint your readers with the distinctive features of this enterprise. The one which I send this week is from the report of the President, the Rev. Mr. Vermeil, for 1846. It will be followed, with your permission by others.—R.

The controversies to which the establishment of this institution (founded at Paris, 1843,) have given rise, have induced me to make many historical researches on the subject, which will be published at a future period. For the present, it is sufficient to say, from the result of these investigations, that the institution of Deaconesses, founded by the apostles, on principles analogous to those which are at the basis of ours, was preserved in great purity till the end of the third century. In the fourth and fifth, it began to degenerate; after the sixth, the number of deaconesses diminished sensibly, and in the sixth they disappeared altogether in the west, just at the moment when Romanism, with all its errors, and particularly that of a monastic life, began to form itself into a system. This is very natural, but what is remarkable is that *the institution, in its purity*, reappeared during the earlier periods of the Reformation, under the influence of the restored gospel. We find deaconesses, or as we may call them, "Sisters of Charity," without the monastic rule, with no vows, and not living together as a community, established in the protestant church eighty years before the so much lauded institution of St. Vincent de Paule, who founded in Paris, the establishment of "Les Filles de la Charite," about the year 1612.

The subject is well worth investigating, as the results which I have reached will show.

Henri-Robert de la March, son of Robert IV., and sovereign of the Principality of Sedan, embraced the Reformation in 1559, with the majority of his subjects. This prince, a man of enlightened and cultivated mind, and alike prudent and independent, opened his States to the protestants of France, expelled by the rigour of Henry II. Imbued with the true spirit of Christ, one of his first acts was the promulgation of a decree adopted in his council, that the two forms of worship should be equally free in his States. Instead of adding to his domains the property of suppressed convents, he applied it to endowing institutions of education and of charity. He founded free schools; he created a fund for the liberal education of poor children of talent and merit. He provided, through his widow and daughters, for the regular distribution of food and clothing to the destitute; "and," adds the historian, "he instituted 'the Sisters of Charity,' for relieving at their homes the aged and sick, and bestowed on this institution the necessary sums to render it permanent and efficient."

In the few details which we have of this remarkable institution, every thing recalls the establishment of primitive deaconesses. It also shows as an organization, rules and administration, in many points strikingly similar to that which we have adopted. The information with which the author of the History of Sedan has furnished us, confirms the idea that the institution of Henri-Robert, imposing no vows, no monastic rule, seclusion or superstitious practices, nor, in fact, any of the distinctive peculiarities of cloister life, was strikingly similar to our establishment, except in a uniform dress, which could be easily dispensed with at that epoch in a little State almost entirely protestants, and in a restricted institution. It is certain that they differed from the Romish Sisters of Charity, established later, in the same points in which we differ from them. Like our Sisters they had only a mission of free-will, pronouncing no vows, being chosen only among those free from the marriage tie, taking no other engagement than that of sparing themselves in nothing, in their work of assisting the unfortunate, submitting themselves only to certain general regulations, and exercising their active benevolence in the localities assigned them. This, it appears to us, is a conclusive answer to many objections and prejudices.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her own works praise her in the gates.

SUCCESS OF PROTESTANT MISSIONS AMONG PAPISTS.

The efforts of Protestants to disseminate true statements respecting the character of Romish principles, are of course denounced by the prelates and priests of the Apostate Church of Rome, but they are sometimes discountenanced by professed Protestants also, and the assertion is ventured, that all opposition to Romanism does no good, and only tends to promote the power of the papacy. This is a great mistake, and its tendency is exceedingly mischievous. The annexed statements are a sufficient refutation of this absurd opinion. We might as well maintain that the surest way to promote drunkenness is to advocate temperance. There is a right as well as a wrong way of combating error.—Ed.

GREAT WORK IN IRELAND.—A very remarkable work, as our readers are aware, has been, for some time, progressing in Ireland, in which great numbers of Romanists have renounced the errors of their system, and become Protestants. The following brief account of it we copy from the *Cincinnati Gazette*. It is from the pen of an eminent evangelical minister in this State; and the statements may be relied on as not exaggerated:—*Presb. of the West*.

Messrs. Editors.—The people of this country are little aware of the remarkable and powerful work of conversion to the Protestant faith now going on in Ireland; and we should not be surprised if in certain quarters there were great unwillingness to have the true state of the case understood among the Irish in America. It is directly under the preaching and schools of the clergy of the Protestant Episcopal Church of Ireland, who believe that one of the most direct means of benefiting the condition of that country is to introduce the teaching of the Scriptures among those from whom the Bible has been hitherto withheld. As a matter of important intelligence, irrespective of any religious question, we have made some selections from foreign papers showing the state of the case. The following from a London paper gives a general view of the work:

“The labours of Protestants have for half a century been given to Ireland. They taught the young and the adult, they instructed by books and word of mouth, by schools and missions. These agencies were held to be well meant but valueless—springing from a right motive, but with misdirected judgment. Abused by the priesthood, scorued by the press, by Government they were hardly noticed; but they continued; they were persevered in. There was at length hardly a corner of Ireland to which they

“But mankind, who will not wait, asked impatiently for the harvest, and seeing none they turned away. It was only seed time. At length the season came—the work had told; and already at intervals throughout the field, appeared the whitening ears of the harvest. In two parts of Ireland, different and distant, it has now shown itself—in the capital and in the wildest province; in Dublin, and in the desolation of Connaught. *There* has sprung up over half a country in hamlets and cabins, the work of a marvellous reformation. It has embraced large districts, sweeping in whole communities, absorbing in its widening course a crowded and scattering population. It came not by a slow process, but at once; in a few years or rather months, in a short part of one generation, overwhelming doubt, dislike and resistance. Already crowded churches, filled with eager audiences, school-houses crammed to the door by the children of the neighbourhood, attest the rapid progress of an awakened population; the priest wanders neglected to a chapel, deserted by the flock; to greet the English pastor or the Protestant bishop, crowds pour from the hamlets, shouts of joyful voices are heard along the valleys, bon-fires blazing on the heights attest their interest in a scriptural faith, and their welcome to its ministers. But such an example cannot stand alone. It is at once contagious and diffusive. It affects the neighbourhood. It stirs up remoter districts. Already in the west and in the centre of Ireland the example is followed; in Limerick, Tipperary and Carlow. The movement spreads to the eastern counties; it runs to Wexford—it is now in progress to the north—Drogheda feels it—Dublin is full of it—that dense fermenting mass that has wrangled and fought for centuries, is stirred by a new impulse. The Protestant preacher addresses crowded audiences of Romanists, and the missionary has his home and time beset by inquiries, doubts and discussions. This is the change now in progress in Ireland—not the work of to-day—not the fruit of one movement—not arising from a local or temporary excitement. It results from causes long in pro-

gress, from efforts humbly undertaken, faithfully persevered in, which are at length bearing their fruits. But it will not stop; there is in it, we feel assured, a greater hand than that of man."

The following extract shows how the Romish priests regard this work:

"A priest, named Fitzgerald, speaking of the progress already made in the Reformation, in connexion with other grievances, said at a Tenant League meeting, in August, 1851, 'Our people are verging to destruction, *our church to extinction, and the process is going on.*' Another priest who signs his name to a letter in the *Freeman's Journal*, in October, 1851, 'James Maher, P. P. Carlow,' writes with reference to the reformation exclusively, 'The fanaticism of the established church will, unless resolutely and zealously withstood, *drive Christianity from the shores of Ireland.*'"

The *Tablet*, the acknowledged organ of the Roman Catholics in Dublin, has in its number of Saturday, November 8, instant, the following striking passage:—

"But we repeat that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of a successful proselytism, but this very city in which we live; and of all the parishes in the city it is now known by proclamation to be the metropolitan parish in which the national schools have their head quarters and their chief efficacy.

"This fact, we say, is notorious, seeing that it was proclaimed from the pulpit of the Metropolitan church no longer ago than last Saturday. The preacher who stated the fact held in his hand the documents which proved it; numerical returns of the scores of proselyting schools by which that parish is defiled; under the very shadow of the board; the bread-and-butter agencies employed for this purpose; and, above all, the horrible, though partial success attending the efforts of those who have devoted themselves to the work. These facts, no doubt, will shortly be given to the public in their entirety; but in the mean time we content ourselves with this general and undeniable statement."—*Tablet*, Nov. 8, 1851.

The Dublin Evening Post, a journal earnestly attached to the Romish interests, in a late number thus speaks:

"We learn from unquestionable catholic authority, that the success of the proselytizers in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use of denying these statements, but it would be an act of treachery to the best interests of the catholic church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—(we shall have something to say by-and-by to one of these)—with, we are going to say dismay—but we shall substitute for the word, indignation and shame. Well, then, would it not be advisable to trace back this awful defection to its remote causes?"

As the work is under Episcopal clergymen, let us hear what Presbyterians say of it. The following is part of a letter in "the Presbyterian," supposed to be written by the Rev. J. W. Alexander, D. D., son of the late eminent Dr. Alexander, of the Princeton Theological Seminary. The writer is relating what he saw and heard in the regions where the work is in progress. Speaking of Connemara, in the county of Galway, one of the most Romish parts of Ireland, he says:

Here it is that the great triumphs of the gospel have taken place. I have met with persons who express distrust as to these conversions, because they were made by the instrumentality of Church-of-Ireland people. I rejoice in an opposite persuasion, and all the more since I joined in the worship of some brethren of this church. In that part of Ireland the work was to be done by them, or not done at all. Let us praise God that he put it into their heart to do it. I wish I were sure that every Presbyterian Church in America resounded with such doctrines as my companions and I heard in the Collegiate Church of Galway.

It is a fine old Gothic edifice, with nave and transept, lady-chapel, and other characteristics of the age, and abounds in monuments. It is an old foundation, and the endowment supports six clergymen, a warden, and five vicars. Entering it at too early an hour, I found we had fallen on the service for the garrison. A corps of red coats were listening to a discourse from the Rev. Mr. D'Arcy. It seemed to be plain Gospel, put home to plain hearers, with much force. I made bold to speak to the preacher, who kindly answered all my inquiries. At a later hour he preached again, to a large and attentive congregation. He used no manuscript, and laboured like a man in earnest. His text was Romans v. 1, "Therefore, being justified by faith," &c. It was not only warm, spiritual, and evangelical, but Calvinistic; and he clearly and ably defended the imputation of Christ's righteousness. Knowing

him to be one of the men connected with the late revival in Connemara and parts adjacent, I felt a new confidence in the work which had been going on.

THE AGE OF MARTYRS RETURNING.—Within the recollection of the middle-aged among us, religious persecutions by physical force used to be spoken of only as things that had been in former ages, and as what was effectually excluded by the higher civilization of the present age. But if it was true then, it is not true now that Rome has abandoned its policy of ferreting out heresy by the sword. From an ignorance of the facts in the case, it used to be assumed, that Popery had so far yielded to a better civilization, that its inquisition had become obsolete, and that it was no more to be dreaded in its applications of force to suppress Protestantism. It was regarded by many as a breach of common charity to speak of that power as being now what it had been in former ages.

Much of this arose from a misapprehension of facts, which can be misapprehended no longer. The duty of putting heretics into prison and to the sword, is now unblushingly avowed, and the world is given distinctly to understand, that wherever Popery has the power, Protestantism will be put down by the sword if need be. And in Italy the action is suited to the word. Every mail from the Continent is bringing intelligence of new instances of the persecution of Bible readers there. Men, for no crime but that of reading the Word of God, are thrown into pestilential dungeons or sent to pestilential marshes, with the design to destroy their lives, or sent to the cells of the inquisition to be heard of no more. In Spain, where the inquisition has not been since the days of Bonaparte, the power of persecuting to death has been restored to the priesthood, and no doubt for actual use. So that the apologists of Rome are now silenced. Romanism, where it has the power, is as bloody, in its designs and spirit, as at the time of the Bartholomew massacre in France, or of the massacre of the Waldenses.

In almost all Popish countries the power of the priesthood is restrained by the fear of the Protestant influence of other countries, and so the teeth of the beast are blunted, or extracted. And yet its growls plainly show what it would do if it could. Providence seems to be specially at work to introduce the Bible in Italy, and the more it is persecuted, the more it spreads. This is probably the reason why the rage of the priesthood carries it to such lengths. Fear as well as malice prompts the vigilance of Rome against the Bible. She is contending for life. The changed state of the world in regard to the intercommunion of nations, renders her former fortifications against the Bible useless. So many are coming in from all parts of the world, that the light cannot be kept out. If all other means of communication between Protestant and Popish countries could be cut off, the single chance of letters passing from exiles back to their friends, is enough to spread a vast amount of intelligence over the continent of Europe—intelligence respecting the principles and workings of Protestantism. And against this it is impossible for despots to guard. Newspapers may be interdicted, Bibles may be excluded in a measure, but the mails cannot be discontinued—letters, carrying all sorts of intelligence from free countries, are daily going over the breadth of Europe by thousands. It is the decree of Heaven,—against which the decrees of popes and kings are but breath,—that many shall run to and fro, and knowledge shall be increased.—*Edin. Chris. Treas.*

[For the Banner of the Covenant.]

THE SECOND REFORMED PRESBYTERIAN CHURCH, PITTSBURGH.

To the Moderator and other members of the Pittsburg Reformed Presbytery to meet in Pittsburgh on the 7th of April, 1852.

We the Second Reformed Presbyterian Congregation, Pittsburgh, have resolved to take steps to liquidate our debt amounting to near 5000 dollars. At our annual meeting on Monday last, we opened a subscription list for this purpose. Your promptness in expressing your determination to assist us in all scriptural efforts to defend our property when it should be assailed, encourages us again, now that such a threatened annoyance is over, to ask your aid in our efforts to free ourselves from a burden which we have long felt as retarding the progress of God's cause among us. We would not dictate to the presbytery any course of action, but would willingly leave the matter in their hands, to adopt such means as may, to them, appear best calculated to furnish us substantial assistance. We would, however, suggest the propriety of opening subscription lists in each congregation, as such a course would expedite

the collection of contributions, and would render it unnecessary for our pastor to leave us for any considerable time to visit the churches, which indeed he could not do, were it otherwise proper, without risk to the interests of our congregation—a risk which we are unwilling to undergo. We might appeal to the past history of our trials and sacrifices to maintain our connexion with the Reformed Presbyterian Church, as showing reasons for our application for help, but we forbear the use of these or any other arguments, convinced that your knowledge of our present difficulties, and our resolution to use our utmost exertions to extricate ourselves from them, will at once commend our case to your most favourable consideration.

(Signed)

ROBERT HILL, *Chairman.*

W. M. STEWART, *Secretary.*

This memorial was referred to a special committee, which reported as follows:

“1st. That presbytery recommends to each of the congregations under its care, to assist in paying the debt now resting upon the Second Reformed Presbyterian Congregation, Pittsburgh, and that the said congregation be affectionately recommended to the aid and sympathy of all the congregations of our church.”

“2nd. That Rev. John Nevin the pastor of said church be recommended to visit the congregations under the care of presbytery in order to accomplish the object sought, and that while he may thus be employed the members of presbytery shall reciprocate with Mr. Nevin in filling his pulpit.”

This report was unanimously adopted by Presbytery. Mr. Nevin stated that the subscription opened on Monday, already amounted to between six and seven hundred dollars, and he considered the congregation would raise about two thousand in twelve months. Their aim is to be free of debt before the close of another year. Encouraged by this action of presbytery and by the prompt assistance of their brethren throughout the church, they will, he trusts, accomplish their object.

Obituaries.

DIED, on Wednesday, March 17th, 1852, MR. JOHN M'KINLEY, in the 83d year of his age.

If “the memory of the just is blessed,” more than a simple announcement of his departure from this world, is proper in regard to the excellent man, whose death is here recorded. During a residence in this city of more than fifty years, he became extensively known as a person of pure and fervent piety, of unsullied integrity, and of great usefulness in the church and in the world, as truly “a man of God.”

Mr. John M'Kinley was born in the vicinity of the city of Londonderry, Ireland, on old new year's day, as it was called, Jan. 11th, 1770. He was early left an orphan, but his uncle, by whom he was brought up with particular care, appears to have paid much attention to his religious character. He was well instructed in the principles of evangelical truth, and was trained in the regular discharge of the practical duties of religion. At the early age of 14, we have been informed he was in the habit of leading in family worship. Much of the remarkable ability which he attained in conducting devotional exercises may be ascribed to his being engaged at so early an age in performing them.

His ardent love of liberty led him to take an active part in the attempts made at the close of the last century to emancipate Ireland from subjection to the British crown: though it is proper to add, in riper years he censured that enterprise as rash and premature. In order to escape the penalty denounced against all United Irishmen, he was obliged to fly to America, and arrived in the city of Philadelphia, Nov. 8, 1797. With the exception of a short period during which he taught school in the neighbourhood of Darby, about 7 miles distant, he resided in Philadelphia to the time of his death. His abilities as a teacher, were of a superior order. He had charge for about 30 years of the University free school which he conducted with the entire approbation of the trustees. His clear knowledge of the branches he taught, the strict discipline he maintained, his warm-hearted and cheerful disposition, gained the

respect and affection of his pupils and their parents. Few persons have exceeded him as an instructor of the young.

Mr. M'Kinley's religious character was intelligent, firm, vigorous and active. On his arrival in America he connected himself with the few individuals who constituted the First Reformed Presbyterian Church in Philadelphia, and although his residence at first was inconvenient for attendance on the sanctuary, he did not allow this to prevent him from appearing regularly at public worship, generally walking 15 miles or more that he might unite with his Christian brethren in their religious services. His intelligence, diligence, and piety led to his being elected a ruling elder in 1803, and from that time to his decease he was one of the most useful members of the session. He took great delight in visiting the members of the church, especially when any were suffering from sickness or other afflictions, and he embraced with zeal and energy any opportunities presented for administering consolation or counsel. He was a very valuable member in the weekly meetings for prayer and Christian conference, two of which he attended regularly until one week of his decease. He was very assiduous in the instruction of the young, having for some time an excellent Bible class under his care. He was diligent in the discharge of his parental duties, and had the satisfaction to find all his children developing characters of strict integrity, and one of them (early removed to a higher field of action,) invested with the gospel ministry. He met with numerous and severe bereavements in the removal of his wife, and three of his children, but his faith and fortitude were unshaken in every trial. He was a man of comprehensive and enlightened liberality, and while firm in his attachment to his own particular religious profession, no one was more charitable in the feelings he entertained towards other denominations. He truly loved all who loved the Lord Jesus.

His last illness was but short, and from its commencement he anticipated that it would terminate in death. But he declared he was not afraid to die. He renounced most fully all dependence upon himself and spoke frequently of "the everlasting covenant," which was manifestly "all his salvation and all his desire." During the wanderings of his mind when weakened by disease his thoughts seemed to rest on religious subjects, and especially on those social exercises in which he so much delighted. Without long or painful suffering, surrounded by affectionate relatives and friends, with only a very short cessation from the discharge of his official and private duties, fully prepared to die, he was called to go forth to meet his Lord. "Like a shock of corn in its season" he was gathered into the garner. "He was a *good man*," and has no doubt entered into his rest, and his works will follow him.

Died, at the residence of her husband, John Martin, in Lawrence county, Indiana, on the 4th day of August, 1851, Mrs. MARGARET MARTIN, in the seventy-first year of her age.

For nearly thirty years she suffered severely from an affection of the breast and lungs. Notwithstanding her long and protracted afflictions she was cheerful, and was never heard to complain or murmur at the providences of God; nay, she would often say that God did not afflict her half that her sins deserved. Few children have ever enjoyed a better mother; many were the lessons of wisdom that she gave them, and many, yea, very many, the petitions she put up, and the tears that she shed in their behalf at a throne of grace. She wrestled, Jacob-like, for her children, herself, and for the whole church of God. She always had a stated place of meeting with God in secret, and would frequently remain whole hours in prayer and supplication. The latter part of her life was mostly spent in reading. The Bible was her daily companion, and was a source of great comfort and consolation to her. She lived to see all her children, with one exception, grown and married. She lost one of her children by a fatal accident when he was about twelve years of age, and from that time she never enjoyed good health.

About nine months before her death she began to fail, and would frequently have chills and fever, with long spells of coughing and a difficulty of breathing. Thus she wore away. About two weeks before her death she thought that she was dying, and immediately called for her husband and the other members of the family. One of her sisters had also come over that day to see her. She gathered all around her, and told them that she was near her departure, and admonished them to prepare for death, and to make sure work to obtain an interest in Christ and his righteousness. She exhorted her children (who were all married) particularly to attend to the duties of family religion, and to train up their offspring for God. When she was done talking she prayed fervently for a blessing on all present, and on her absent chil-

dren; also for God's comfortable presence to be with her through the dark valley and shadow of death. After prayer she appeared better for several days, when again she suffered considerably, but finally died, falling into a sweet sleep. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

The subject of this short notice was a member of the Reformed Presbyterian Church for more than forty years. She first joined the General Assembly; but when the congregation to which she belonged adopted the practice of singing hymns, she, with her mother, Agnes Faris, joined the Reformed Presbyterian Church, soon after that church was first organized on Rocky Creek, in South Carolina, of which church she has ever since remained an active and zealous member. In the year 1810, she, with her husband, removed to the territory of Indiana, where they endured a great many hardships from the savage Indians that were then in the territory. Before her death she had laid up of her savings ten dollars, which she desired to have appropriated in the cause of missions. Thus we see her honouring her Redeemer in her death, as well as her life. The missionary cause was ever dear to her, and she never forgot the poor heathen in her prayers at a throne of grace. Thus she lived, and thus she died, in the service of her Master. Let us all strive to live, as well as to die, the death of the righteous, that our last end may be like hers.—J. H. M.

For the Young.

MARY LATHROP.*—When Mary was two years old her mother began to talk to her about God, and she liked to listen to her mother. As soon as she could talk she would say, "That she loved God and wished to be good, that she might go to heaven." Some little children when they come in to family prayer, look about, or play with their fingers, and do not listen or pray; but Mary, when she was only three years old, sat very still, and thought of all that was said. Some little children will do what they are bid, because they fear to be punished; but she tried to please her parents in all things, and did not wait for them to tell her that she must not do any thing; but if she only thought that any thing would grieve them, she would not do it. As she grew older, she tried to please every body; which made them love her, and made her feel happy. She would never play with bad children, but left them to go to her mother, or staid away from them by herself.

At four years old she was sent to school. There she often came to her teacher, Miss G., and said, "Will you please to read what Jesus said to little children?" And once she said, "Will Jesus love little children now; and will he give me a new heart if I ask him?"

Before she was five years old she earnestly sought a new heart, and said, "I want to know that I have a new heart." And when she was five she was more earnest, and said, almost every day, "Dear mother, I want God to make me good. I want him to take away my wicked heart, and give me a new heart. O, mother, will you pray for me?" She was very fond of prayer. If she saw any one in want—if she was vexed by any thing, or if either of her brothers did wrong, she would go and pray. In the morning she would not leave her room without prayer. She did not say a prayer taught her out of a book, but she prayed for a great many things in her own words.

One night, when she was about five years old, there was a fire in the city, and they cried out, fire! fire! Some children would have screamed when they heard it, and would have thought that they would be burnt in their beds; but Mary lay still; and next day she said, "Mother, when they cried fire last night, I thought that there were so many sinners that did not love God, I was afraid that their houses would get on fire, and burn them up, before they learned the way to heaven. It troubled me so, that I could not help crying; and then I tried to pray for them."

Little children should be like little lambs, and play together, and love each other; but sometimes they quarrel, and are like tigers. They do this because they have wicked hearts; but when God makes their hearts good, then they do not like to quarrel. Mary loved God, and therefore did not like to quarrel with her little brother; and how do you think she tried to make him not quarrel with her? One day he struck her, and was punished. She then took his hand, and led him out of

* She died in Boston, U. S., March 18, 1831, aged six years and three months. From her life, published at Boston, 1832.

the room. When she came back, she said, "Mother, I do not think that he will strike me any more." But he did strike her again in a few days. She then said, "Dear mother, don't punish him; I think I can teach him not to do so again;" and she took him out of the room. Her mother then went after them, to see what she would do. She went with him into a room, and nearly shut the door. Then she made him kneel down by a chair, and she knelt by his side. After which, she said, "O, Lord, forgive my little brother, and give him a new heart, that he may not strike me any more; and if he does strike me or push me, put it into my heart not to strike him, but to say, 'Don't do so, little brother.'" That was a good way to make him kind to her. If little children would pray with each other, they would not often quarrel.

If her father was ever tired, or in trouble, she did not vex him more by being naughty, but she would go and pray for him. Once she was heard to say, "O, Lord, wilt thou bless my dear father, and comfort him by making him think of his heavenly home?"

Some little children leave their play-things about, and throw down their clothes every where, by which they give servants a great deal of trouble; but little Mary was very neat and orderly, because her mother told her to be so. Her clothes were folded up with care; and after she had used a book or a toy, she always put it in its place.

One Sabbath, when she was about five years old, she said, "O mother, I do not want to live in this wicked world any longer; I want to go to heaven, to be where God is. When I look up to heaven, and think that God is there, and the holy angels are there, and the blessed Saviour is there, I can't live in this world and be a sinner any longer. I want to be where God is. I long to be there. Then we can praise him all the time; and the blessed Saviour will rejoice to hear us too. It makes me feel very happy."

Once, when a poor black man came to the house, she said to him, "Cæsar, do you love God? Do you pray to him? You must pray a great deal. Do you read the Bible? You know we have all got to be sick and die. You have got to be sick, and suffer a great deal. Will you tell me, Cæsar, that you'll love God, and try to serve him?"

"I will, little Mary, I will try." The poor old man wept as he went away, and said, "Good-bye, little Mary; you won't be with us here very long; you'll be better off." After he went out she prayed for him: a few days after that he died.

Another time, when there was an organ playing in the street, she said, "How it makes me feel to see that poor man with the organ, and those little boys; they look so poor and so dirty. I am afraid they have not any one to take care of them, and tell them about God." She then kneeled down, and prayed for the man and the poor little boys, and her heart seemed full of pity for them.

Mary had thought it would make her so happy to be well again, and to play with other children; but she often saw so much which was wrong in their play, that it made her sad. Little children should think that God sees them, even when they play, and not either do or say any thing in their play which is against his will. Sometimes they quarrel with each other; sometimes they are rude; sometimes they say bad words; sometimes they are idle, and will neither play nor do any thing else. These things little Mary could not bear: but would rather be by herself: and all good children must feel as she did.

If ever she spoke of God, she was very serious; and when she spoke of the Saviour, she would say the blessed Saviour. It therefore grieved her when her sisters used the name of God lightly. Once, with tears in her eyes, she said to her sister, "You pray too fast; I cannot hear the name of God repeated so. I do not think God will hear such a prayer." If children only say their prayers, without feeling them, how can they think God will give them what they ask for? He will give us what we ask with our hearts in the name of Christ; but if we do not mean what we say, God sees that we do not pray at all, and will not bless us. Mary was therefore quite right.

One day, when she was five years and a half old, she went a short journey with her mother. As they came home the wind blew, the rain poured down, the way was long to her, and she was very tired; but before she went to bed she prayed out loud with her mother, and, instead of being vexed that the day had been so bad, she thanked God for making the high hills and the pretty flowers; and that the wind did not blow any harder, and that it did not rain any more.

You know, my dear children, that there are a great many people in the world

called heathen, who do not know God; they pray to gods of wood and stone to bless them; they have never heard of Jesus Christ; they have no Bible; they are under the power of Satan; and they live in all kinds of sin. Little Mary had heard of the heathen, and felt so sorry for them, that she was often heard to pray for them; and if any money was given to her, she loved to give it, that missionaries might be sent out to them. God had saved her through Christ, and she wished all other little children in the world to know about God and Christ, that they might be saved too.

Sometimes she was afraid that she was not a child of God, and she wept when she spoke of her sins; but when she learned that however sinful she might be, Jesus Christ could save her, she was led by the grace of God to put herself under his care, and after that she had no more fear.

It pleased God that little Mary should suffer a great deal of pain. Day and night she was in pain; and she would lie for hours without moving, because any change would hurt her so much. Month after month she could scarcely breathe. She could not lift up her arm; she could only turn her head upon her pillow; yet she was very patient. She knew that Christ had suffered more for her; she knew that she deserved to suffer more; and she knew that she would soon be in heaven. Sickness sometimes makes children cross and selfish; but little Mary was very grateful. "Dear mother, sweet mother," she sometimes said, "I don't wish you to sit up with me to-night. You can lie down so that I can see you. I love to look at you."

For nearly four months she lay so ill that she could not move her finger, and had no hope to grow better; yet, when a lady said to her, "I suppose, my dear Mary, you often wonder that you are sick so long, and suffer so much pain," she meekly answered, "No;" and then said, that she was happier than ever before in her life. O how happy it is to be a child of God!

When her mother gave her some coffee, she said, "It is God who gives coffee its pleasant taste. How good God is to give us so many things to make us happy! Oranges, lemons, figs; we could not make them grow. God makes the wood grow too. O how good God is! I remember, when I rode out last summer, how beautiful the hills and the trees looked. How many there were! and the sweet little flowers that he made to grow out of the ground." One night, when some persons had said how much they pitied her, she said, "I don't like to hear people call me a lamb; I would rather they would talk about my being a sinner, and tell me of the sufferings of the Saviour; that makes me forget how much I suffer."

At length the hour came for her to die. She was very weak and in great pain. "O," she said, "that I could have one breath! O, that I could cough! I will try to be patient. Give me more air! It will soon be over. Mrs. H., come, kneel down by me, and pray to God. Pray earnestly. Speak loudly! earnest, earnest! O God, do relieve me!" During the prayer she was easier. She then slept for some hours; after which she again asked Mrs. H. to pray. Not long after the prayer was ended she said earnestly, "Mother! come to me—sit close to me! Call father—call him quick." She could not speak any more; but as they watched her, they could hear her faintly whisper, "Dear ma—sweet ma—sweet ma," till the sound died away; and she went to the Saviour whom she had so much loved, and by whom she had been so greatly blessed.

Little Mary was only six years and three months old when she died. Dear children, strive and pray to be like her. Ask God, very often to make you so, and never rest till you are.—NOEL.

Poetry.

RULES FOR MY MEALS.

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate;
I must not scold, nor whine, nor pout,
Nor move my chair or plate about;
With knife or fork, or napkin ring,
I must not play;—nor must I sing;
I must not speak a useless word,
For children must be seen—not heard;
I must not talk about my food,
Nor fret if I don't think it good;
I must not say, "The bread is old,"

"The tea is hot," "The coffee's cold;"
My mouth with food I must not crowd.
Nor, while I'm eating, speak aloud;
Must turn my head to cough or sneeze.
And, when I ask, say, "if you please;"
The table-cloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run;
When told to rise, then I must put
My chair away, with noiseless foot;
And lift my heart to God above,
In praise for all his wondrous love.

P S A L M L X X I V.

Oh, wherefore mourn we, God of grace,
For ever exil'd from thy face?
Why thus around thy flock and fold
Has wrath's hot smoke its blackness roll'd?

Think on the people thou hast bought,
The tribes thine arm from bondage
brought;

Think on Mount Zion's chosen halls,
And turn thee tow'ards their wasted walls.

The foe's bold feet profane thy soil;
Thy foes rush in with crime and spoil:
They shout within thy place of prayer,
And lift their conqu'ring standards there.

Once, he whose arm was strong to fell,
In the thick forest prov'd it well:
But now the axe and hammer ring,
Where down the chisell'd work they fling.

They give thy temple to the blaze,
Thy name's abode they stain and raze:
"Destroy we all," their hearts exclaim,
And all the land sends up the flame.

No house of God its portal rears;
No sign in heav'n or earth appears;
No prophet pours a soothing song;
And no man's heart can tell how long.

How long, O God, shall hate revile?
How long thy foes blaspheming smile!
Why lies thy arm'd right hand in rest?
Oh, pluck it from thy sheathing breast!

God is our King from days of old;
The earth thy saving strength has told:
Thy might the roaring waters clave,
And crush'd the dragons of the wave.

It trampled down the monster's head;
The desert-dwellers saw and fed:
It op'd the fount, the torrent's tide,
And mighty streams it check'd and dried.

The day is thine, the night is thine;
By thee the sunbeams rise and shine;
Earth's utmost borders thou hast spann'd,
And all the seasons praise thy hand.

Remember, Lord, th' opposers' crowd,
The fool's blasphemings, bold and loud:
Forsake not thou thy mourning dove,
But shield the people of thy love.

Think on the cov'nant: every clime
Sees the dark holds of cruel crime:
Oh, turn not back th' oppress'd with
shame;
Let want and wo extol thy name.

Arise, O God, thy cause maintain;
Think on the fools' blaspheming train;
Forget thou not their guilty cry;
Each day, each hour, it swells on high!

NOTES.—"A Poem of Asaph." This title, however, must be incorrect, as the Psalm is obviously from a later age; and no other occasion can well be fixed for the events to which it alludes, except the victorious assault of the Chaldeans upon the city, and its subsequent desolation. Archbishop Secker judges it probable that this Psalm and some others describe prophetically the present condition of the Jews.

Once he whose arm was strong to fell. Mr. Merrick gives a slightly different sense, with elegance, though diffusely:

"As when the woodman's stroke invades
The lofty grove's thick-woven shades,
So through thy temple's awful bounds
Now here, now there, the axe resounds;
And down in shapeless ruins fall
The sculptures fair that grac'd its wall,
Rich with the forest's noblest spoil,
And wrought by heaven-directed toil."

Mr. Goode has still another idea:

"Once the wise, with skilful hand,
Where the trees thick shading stand,
O'er the boughs the axe inclin'd,
For the temple's use design'd,
But, alas! with impious stroke
Now its beauteous frame is broke;
Torn from off its sacred walls,
Carved with art, its glory falls."

No house of God its portal rears. Synagogues seem not yet to have been established; but there may have been places of resort for religious instruction, not altogether unlike them; for the people appear to have gone, for such purposes, to the prophets and priests.

No prophet pours his soothing song. Jeremiah was, indeed, living; but he had been persecuted, and forbidden to prophesy; nor is a single expression of this kind, in poetry, to be pressed in the utmost strictness of possible interpretation.

And crush'd the dragons of the wave. Pharaoh and his host are compared with the crocodiles and other monstrous animals of the Red Sea.

The desert dwellers saw and fed. The bodies cast upon the shore were devoured by the wild beasts which inhabit the wilderness; or, perhaps, plundered by the neighbouring tribes.

Forsake not thou thy mourning dove. This is the well-known emblem of the afflicted church.

THE WAY TO BE BRAVE.

Speak *kindly* to that poor old man,
 Pick up his fallen cane,
 And place it gently in his hand,
 That he may walk again.
 His bundle, too, replace with care
 Beneath his trembling arm;
 Brave all the taunts that you may hear,
 'To give his life a charm.

A braver deed than scorners boast
 Will be your triumph then,
 A braver deed than angels tell
 Of some distinguished men.
 Yes, leave that thoughtless sneering crowd,
Dare to be Good and Kind.
 Then let them laugh, as laugh they may,
 Pass on; but never mind.

Pass on; but think once more of him
 The wreck that you have seen,
 How once a happy boy like you
 He sported on the green:
 A cloudless sky above his head,
 The future bright and fair,
 And friends all watching o'er his couch,
 To breathe affection's prayer,

But oh, the change! he wanders now
 Forsaken, lone and sad—
 Thrice blessed is the task of those
 Who strive to make him glad.
 Speak kindly to that poor old man,
 Pick up his fallen cane;
 For that will ease his burdened heart¹
 And make him smile again. [*Selected.*]

 Editorial.

COLLECTIONS FOR THE SYNODICAL FUNDS.

As the meeting of the General Synod, now near at hand, will afford a very suitable opportunity for paying to the treasurer any contributions for the various funds established by the synod, it is hoped that all who have not yet forwarded their donations, will not delay doing so. Let the minister or ruling elder from any congregation, ascertain whether that congregation has paid any thing during the past year for the *Foreign Missionary* fund, the *Domestic Missionary* fund, or the *Seminary* fund, and if any of them have been forgotten or neglected, let immediate attention be paid to the subject, that the treasurer may be able to report that every congregation has contributed something. What congregation would wish to be *delinquent*?

 LATEST NEWS FROM INDIA.

The latest communications from the missionary brethren, are dated Feb. 7th. At that time the schools were more prosperous than at any preceding period, about 150 pupils being in attendance, and the religious exercises connected with the daily instruction given, being now performed without any manifestation of opposition. The attendance upon preaching was also becoming greater and more respectful, and all things appeared to indicate a state of general prosperity. The members of the mission families enjoyed general good health, though Mr. Woodside was undergoing medical treatment to prevent the recurrence of the sickness by which he was so severely afflicted during the last hot season. The missionaries express great gratitude to Dr. Heathcote, the East India Company's physician at the station, to whom our whole church owes, and should express, its gratitude, for his assiduous and very skilful attention, during a period of five years, for which he has always declined remuneration.

 THE EASTERN THEOLOGICAL SEMINARY.

The exercises of the Eastern Theological Seminary closed on the 1st of April. On that and the preceding day the students in attendance were examined by the professors before the Board of Superintendents, on the Latin, Greek and Hebrew languages, and on theology and exegesis, in all of which their proficiency manifested both their own diligence and the ability and attention of their teachers. Discourses were also delivered from the pulpit, which showed that all the

candidates were as "apt to teach" as they were able to learn. This institution *merits* the confidence and countenance of the whole church, and we hope will receive it.

THE APPROACHING MEETING OF SYNOD.

We again reiterate the expression of the earnest desire which is felt in all parts of the church, that the next meeting of synod may be occupied in measures of *practical good*. Let earnest prayer be made in all the churches, in every household, and in every closet in regard to this subject, and the happy result will be perceived. If the delegates come to the meeting with their hearts thus prepared, any thing which tends to strife and discord will be soon suppressed, and "the spirit of power, love, and a sound mind," will pervade the meeting.

Notices of New Publications.

THE PROTESTANT, *Edited by Rev. J. B. Finlay, Ph. D.*

We have received the first number of this periodical, and find it containing a number of valuable articles. Its editor is already well known for his zeal and ability, and in this new sphere of action we doubt not will sustain his reputation and we hope increase his usefulness. The terms of the publication are one dollar per annum in advance, or one dollar and fifty cents at the end of six months. Subscriptions and payments may be addressed to the editor, Rev. John B. Finlay, Ph. D., Williamsburgh, N. Y.

ACKNOWLEDGMENTS FOR FOREIGN MISSIONS.

Received from Ohio Presbytery, Xenia congregation, for 1852,	- \$20 00
" for General Fund, bequest of the late Margaret Johnston, of Xenia, per J. C. M'Millan,	- 30 00
" A friend, per John Stewart, Pittsburgh, -	- 1 00
Western Presbytery, Received from John H. Martin, Monmouth, Ill., for	
" bequest of the late Margaret Martin, -	- 5 00
" John Martin, Sr., - - - - -	- 5 00
" John Martin, Jr., - - - - -	- 2 50
Philadelphia Presbytery, Milton congregation, per Rev. M. Smyth,	- 28 00
Pittsburgh Presbytery, Mt. Pleasant, Allegheny co., - - -	- 5 00
Western Presbytery, Wm. Wyatt, Tenn., - - - - -	- 1 00
Scholarship Fund, support of Hugh M'Millan, per J. C. M'Millan,	- 25 00
	<hr/>
	\$125 00

DOMESTIC MISSIONS.

Received from John H. Martin, Monmouth, Ill., for bequest of the late Margaret Martin, - - - - -	\$5 00
Received from John Martin, Sr., - - - - -	5 00
" John Martin, Jr., - - - - -	2 50
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	\$12 50

SEMINARY.

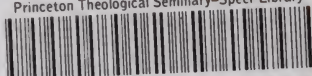
Northern Presbytery, Rec'd from W. Agnew, treasurer, Rev. A. G. from Wylie's congregation, - - - - -	\$20 00
" from W. Cunningham, per Dr. M'Leod, - - - - -	5 00
" from James Abbott, " " - - - - -	5 00
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	\$30 00

GEORGE H. STUART, *Treasurer.*



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